The Bombay Guardian.

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WEEKLY REVIEW.

—We have received a copy of an Irish journal containing a sketch of the life of Mr. E. H. Townsend, formerly of the Bombay Civil Service, and still well remembered by many in this presidency. He died on the 3rd of February last in his 77th year. The brothers Lawrence and Herbert Edwardes were his schoolfellows at Londonderry. He sailed for India in 1822. He became a religious man shortly after coming to India through the influence of Capt. O'Brien, and was thenceforward known as the friend of missionaries of all Protestant denominations. He never hesitated to let his interest in the Lord's work be known. When numbers of rescued slaves were brought to Bombay and thrown upon the hands of Government he laid before Government a plan for giving these rescued ones a Christian education. His plan was followed and many of the children were brought up by the C. M. S. Mission at Sharanpur. Mr. Townsend's idea that some of them would eventually become pioneers of mission work in their own native land, was fulfilled. As long ago as 1834 Mr. Townsend adopted the principle of total abstinence for the sake of others, and continued to hold it warmly till his death. The Ven. Archdeacon Jeffreys was the means of converting him to this principle. Mr. Townsend became Secy. to Government, and Revenue Commissioner. He left this country in 1852, and we remember well the incident mentioned in the following paragraph:

As the friend of the missionary of all Protestant denominations, he more than once called the attention of Government to the value of their labours, his house was open to them at all times, and upon his departure from India they united in presenting him with a beautiful Bible (in times when a testimonial was not an event of every day.) The address which accompanied it, after referring in affectionate terms to his personal character, his consistent Christian life, and the varied services which he had been enabled to render to the Church of Christ, added, "It affords us much pleasure to give you this our united testimony, inasmuch as one of the most prominent features of your Christian character has been your catholic spirit. You have been the friend and helper of us all, and your departure is a loss to us all." Not long after, a native scholarship, bearing his name was founded in the Robert Money School to perpetuate his memory.

We also extract the following:

When in India he did not, like many, amass a fortune, but spent the greater part of his large income in philanthropic and religious works in that country, holding it as a principle that money should be spent for the benefit of the country whence it was obtained. During the years of famine in Ireland he collected some thousands of pounds annually to send to his native country, and out of his private means contributed large sums every year to the same object. Upon his return from India he resided with his family for a short time in Bath, then for some years near Dublin; and, finally, having purchased a property at Clonakilty, in the county of Cork, he lived there for the last eighteen years of his life.

—The *Bombay Review* quotes some passages from the prophet Jeremiah concerning the deportation and restoration of the Jewish people. It should be noticed however, that after these prophecies were witten, the Jews were carried away to Babylon, and then, after seventy years, were permitted to return and occupy the land and rebuild the temple, and renew the observance of the Mosaic institutions, and for nearly six centuries thereafter, continued in their own land, though at the end subject to the Romans. Promises of restoration given before the restoration from Babylon, must naturally refer to that event. Many readers of the Old Testament read these prophecies as though they had been given under the present condition of things, and must have a still future significance.

—A collection of the various arguments used in justification of the Opium traffic would be something of a literary curiosity. The first great argument is, that the Indian Government require the revenue thus raised. Another is, that if the English did not supply the drug somebody else would. Another is, that the consumers are responsible for their own actions, and if they did not get the drug, it would hurt nobody. Another is, that it is better for the Chinese to have a superior article than an inferior one. And now we are assured that instead of doing people harm it does them good. A Bombay contemporary speaks contemptuously of those in England who are endeavouring to vivify the popular conscience with regard to this matter. It copies for us the favourite picture of the opium smoker 'as periodically served up, spiced with the well-known Exeter Hall twang,' which 'finds implicit credence with those who know nothing about the subject.' Our contemporary is one of those who know, you know, and so cannot be taken in by these representations. He expresses the opinion that not *three per cent* of those who use the drug "come to the untimely end which the members of the anti-opium league would have us believe to be the fate of all who touch the drug." We do not remember (and we have read a good deal on the subject) that any body has said that every one who uses opium habitually, reaches that utmost depth of misery implied in the picture given. The Times of India asserts that in Malwa and the contiguous districts where a certain preparation of it is drunk as a beverage, Natives are not a whit inferior to those of other provinces, and in some respects are superior. Our contemporary has a very unfavourable opinion of those who are unwilling that the drug should be supplied to the Chinese. Believing that "the end justifies the means" they have stated what is not true, trying to make it appear that every person consuming opium must come to a bad end. We do not know whether our contemporary would include in this category of untruthful persons, Sir Thoms Wade, British minister in China. In a Memorandum relating to the revision of the treaty of Tientsin in 1871, he used this language:—

"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is, so far, a greater mischief than drink, that it does not, by external evidence of its effect, expose its victim to the loss of repute which is the penalty of habitual drunkenness."

Of course, if we lay down the principle that every one who gives testimony concerning the ruinous effects of opium-smoking is not to be trusted, we simplify matters exceedingly and the apologist for the use of it comes off with flying colours. We are afraid, however that the English public will not homologate this principle. Most of those who testify concerning the evil have been for years labouring among the opium-smokers with a self-denial that cannot but be recognized, and common sense will suggest that these persons may be presumed to speak that of which they are cognizant.

Here is what the Court of Directors said in 1817 before the opium revenue had become a necessity:

"We wish it to be clearly understood that our sanction is given to these measures, *not with a view to the revenue which they may yield, but in the hope that they will tend to restrain the use of this pernicious drug*, and that the regulations for the internal sale of it will be so framed as *to prevent its introduction into districts where it is not used*, and to limit its consumption in other places as nearly as possible to what may be absolutely necessary. *Were it possible to prevent the use of the drug altogether, except for the purposes of medicine, we would gladly do it in compassion to mankind.*"

Passing on to the year 1869 we have an illustration of the way in which the love of money tends to blind the minds of intelligent men. Sir John Strachey in that year, said: "It seems to me that immediate measures of the most energetic character ought to be taken with the object of increasing the production of opium." At the same time, Sir Richard Temple made a minute on the subject in which he used these words: "I am clear for extending the cultivation, and for ensuring a plentiful supply."

Here is the evidence of Sir Rutherford Alcock, K. C. B.

"Can the evils, physical, moral, commercial, and political, as respects individuals, families, and the nation at large, of indulgence in this vice be exaggerated? I have no doubt that where there is a great amount of evil there is

always a certain danger of exaggeration; but looking to the universality of the belief among the Chinese, that whenever a man takes to smoking opium it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both among those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it, and are merely endeavouring to prevent its consumption—it is difficult not to conclude that what we hear of it is essentially true, and that it is a source of impoverishment and ruin to families."

There is one thing that cannot well be questioned by any, viz. that the appetite for opium tends to destroy all other appetites and rule the individual autocratically. Even the people of this country who are accustomed to the use of opium become so absolutely dependent upon it, that they are unfit for any thing if deprived for a single day of their supply, and they generally receive their allowance in the jails when sent there for any cause. Now we think it will be admitted that when a man's life is made to depend upon the use of a narcotic it is simply a question of time how long he will drag out the miserable residue that remains to him of life. Mr. T. T. Cooper, late British Political Agent in Bhamo, says: "The effects of opium-smoking in China are worse than the effects of drink in England, as far as my own experience goes." He adds: "In the more populous parts of China which I have gone through—generally after starting on my journey early in the morning, through the suburbs of the towns, before the watch have had time to go round—it is a very common thing to see half-naked men lying dead simply from want of opium. We might cover many pages with extracts of this character, but it can hardly be necessary. We close with a single extract from "China, its State and Prospects; by W. H. Medhurst:" "Every opium smoker may calculate upon shortening his life ten years from the time when he commences the practice."

—The *Indu-Prakash* says:

"It will not be supposed that we defend all the absurdities of the Hindu astrological system, but it is of importance to note that the predictions of our Joshis in regard to rainfall based on the successions of the *nakshatras* or constellations (twenty-seven in all) of stars which regulate the moon's course through the ecliptic, have proved this time, as in past years, to be surprisingly correct. We are now in the midst of what is called the *Arudra* constellation, which commenced on the 19th June and will last till the 2nd July. At the same time it is well worth examining the grounds on which the rainfall theory of our Joshis is based, since experience seems to point that there is much substantial truth in the calculations of the movements of the moon and the stars in the heavens. Is there no connection between the moon and the meteorological phenomena of rain?"

Whether the rain-fall is influenced by the phases of the moon, must be determined by observation, carefully made through a long series of years. Such observations have been made and tabulated and it has been found that the weather does not change more frequently at what is called the changes of the moon, than at other times. People are in the habit of prophesying with utmost confidence that at the next change of the moon there will be a change of the weather, whether in the down-pour of rain or in the cessation of rain. The most opposite effects are attributed to the moon. People seem to think that the moon has a relation only to that particular part of the earth where they happen to be; but if the new or full moon effect any change it should be every where. But we are astonished that our contemporary should imagine that the moon's place in the *nukshutra* or constellation should have any effect on the weather. The moon is a quarter of a million of miles from us, and the nearest of the stars is *twenty millions of millions* of miles from us, that is, eighty millions of times the distance of the moon from us. It is high time that the world gave up the pretended science of astrology.

—"Next month (May) there will be a three days' bull-fight in Ixtapan in honour of the Virgin, with the usual cock-fights." The above sentence occurs in a letter from Mexico. What an extraordinary announcement! These people have a great zeal for the Virgin Mary, and conceive of her as one who is interested in their abominable bull-fights and disgusting cock-fights. They carry their religion into their amusements but it has not the least power to elevate them. The poor people have been taught no better. How fearful the responsibility resting on the priests of Rome who keep these poor Mexicans in ignorance of God's book that they may make them more subservient to their own wishes. Thank God! the truth as it is in Jesus is beginning to find its way into Mexico, and many are turning to the Lord.

—We have received the report of the Bethel Sontal Mission for 1879. The efficiency of this mission was a good deal impaired last year by the serious illness of Mr. and Mrs. Haegert, compelling them to leave the station for some months. A good deal of annoyance was caused by a zemindar who brought a false charge against the mission, and had suborned lot of witnesses to swear to his case, but who was brought to confess on the trial that he had simply trumped up the charge to give trouble. This very man has since become a friend of the mission. Other instances of molestation received from zemindars are given in the Report. The Report speaks of preaching carried on in the neighbouring villiages, of a teacher's training-school, with 12 students, of the girls' school, of village schools, of the medical work carried on, &c. There are 56 baptized persons in communion, living in 12 different villages. Some of these are very earnestly endeavouring to spread the Gospel among their people, without pay from the mission. An account is given of the conversion of Bissonath, a Brahmin priest, the chief Hindu priest in the district. We extract this account:

I have reason to believe that even as a Hindu Priest he was sincere in his ways and right in his dealings, and he is generally respected by all. Five years ago I made his acquaintance and was quite pleased to see what effect divine truth had on his heart. Again and again he paid us visits, and we felt convinced that his inquiries were sincere. He read our Scriptures and began even to pray to God. This went on for two years. In 1877 he used to go to a former pupil of his, "*Bolai*," in *Futhepore*, with whom he spoke about God. This Bolai was a high caste Hindu, who on his leaving *Kali's* service was almost murdered by the village people; he spent every Sunday, for months, reading the Bible and talking. Once the old Priest said, "Bolai, all you know, reading, writing, the shasters, &c. you learnt from me, how is it that you talk of God and I cannot reply?" The secret was, that Bolai had felt Christ's saving power long before his aged teacher. In 1878 *Bissonath* made personal acquaintance with Jesus and began preaching on his own account, that God had sent Jesus to teach men his ways, to save them from their sins and invite men to Heaven. The people reproached him, but he maintained that Jesus saves, and that there was no salvation with Kali, the Hindu goddess. About December, 1878, *Bissonath* begged to be baptised, but he said, "Sahib I have only one difficulty, would you kindly allow me to keep my '*poita*.'" I asked, "Why? Is there virtue in it?" He replied. "No! but the retaining of it gives me a hope to remain in my family, otherwise I must leave the house; public opinion will be so strong against me that my brother will not be able to keep me. I do not want to be baptised in seeret, but in my village, I will take off the '*poita*' before the baptism, but do allow me to put it on again after the baptism." To this I could not agree. He said "Sahib, is it not very hard, for me to leave my family and grand children, and to go and live all alone?" I sympathised with him, but could not change God's command, which says, "he that loveth wife or children more than Me, is not worthy of Me." During 1879, *Bissonath* preached Christ to his family, relatives, and village people. There was sometimes fear within and fighting without, yet he went on steadily worshiping his God, and proclaiming His name. In January 1880, at last, he decided to be quite on the Lord's side and was baptised.

Mr. Haegert, as our readers may remember, has been compelled by ill-health to leave for Europe this year, Mrs. H. remaining at her post. Mr. Patterson is in charge.

—We have been favoured with copies of the following: Annual Report of the Indian Reform Association; a Permanent Settlement for the Dekkhan, by W. Wedderburn, C. S.; The Vedic Religion, or the creed and practices of the Indu-Aryans 3000 years ago, by the Rev. K. S. Macdonald, Calcutta; Report of the Bombay Young Men's Chr. Association; Report of the Free Church Missions in Bombay and the interior; Report of the Bombay Auxiliary Bible Society; Report of the Bombay Tract & Book Society. The work on the Vedic religion is a book of 163 pp. and will be heartily welcomed by many. We hope soon to notice it more at length, as also the others.

—We are glad to learn from the *Lucknow Witness* that the Rev. Joseph Cook of Boston, whose lectures have for some years been exciting a measure of interest quite unexampled, expects to come to India towards the close of next year. Many have been desiring this, and we are sure that the educated young men of this country will gladly rally to his lectures.

—It is to us, a matter of thankfulness that the bill to legalize marriage with a deceased wife's sister is at length making its way through Parliament. We have repeatedly spoken on this subject in former years, conscious that we were wounding the feelings of some of our readears who had grown up with a deep rooted belief in the impropriety of such marriages. We have always felt that the State had no right to stigmatize as illegitimate what the Scriptures no where declare to be so. As Dr. Chalmers and many other leading theologians have pointed out, the Passage in Lev. xxiii. 18 only prohibits marriage with a *living* wife's sister.

—We are sorry to learn that the European and Eurasian Poor Fund is not replenished as it should be. Many give away at their doors money that would be better bestowed on this fund. Enquiry is made into each case before relief is granted. The names of Major Oldham, Sec., and Colonel White,

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Chairman, are sufficient guarantees that all due care is observed in the administration of this charity.

—TURNING over the pages of a volume entitled "Homilies for the Times" a friend found the following from a periodical published by authority in Rome in 1839 :

"The attention of all good Catholics, and especially of the congregation for the Propagation of the Faith, cannot be enough excited by the present state of religion in England, in consequence of the new doctrine propagated with so much ability and success by Messrs. Newman, Pusey and Keble, with arguments drawn from the Fathers of which they have just undertaken a new translation in English. These gentlemen *labor to restore the ancient* Catholic liturgy—the breviary (which many of them to the knowledge of the writer recite daily) fastings, the monastic life, and many other religions practices. Moreover they teach the *insufficiency of the Bible* as a rule of faith, the necessity of tradition, and of ecclesiastical authority—the real presence—prayers for the dead—the use of images—the priest's power of absolution—the sacrifice of the mass—the devotion to the Virgin—and many other Catholic doctrines, in such sort as to leave but little difference between their opinions and the true faith, and *which difference becomes less and less every* day. Faithful ! redouble your prayers that these happy dispositions may be increased !"

—WE regret much to learn that the Rev. W. E. Newlon, pastor M. E. Church, Blacktown, Madras, is compelled by serious ill health to leave for America. He was to leave Madras on the 4th inst.

—REV. Narayen Sheshadri left yesterday in the *Pekin* for America *via* China.

—THE Rt. Hon. the Earl of Lytton, our late Viceroy, leaves Bombay to-day for England. The *Himalaya*, in which he sales, is likely to meet the full brunt of the S. Western monsoon between this and Aden.

WE have more than once seen the idea advanced that the glory of Christ requires that there should a be a moral interval between him and his people ; an abiding contrast between his spiritual perfection and their imperfection. He is their Leader and Commander ; but as the men of a company follow their captain at some little distance so there must be this distinction between Christ and his followers while in this world that they only *in part* resemble him. We take an altogether different view of the matter and are satisfied that such a view as we have mentioned is far from scriptural. The glory of Christ consists in his ability to do the work which he came into the world to do, and that work is the work of saving sinners, saving them not from some of the fruits of sin but from sin. A sculptor is honoured according to the success with which he is enabled to embody his ideas in stone ; a printer, on canvas ; a physician is honoured in the degree in which he is enabled to take sick men in hand and restore them to perfect health. It is not necessary that there should always be some interval and contrast between his own health and that of his patients. Our Lord himself says concerning the relation of teacher and scholar, The disciple when perfected shall be as his master. There must everlastingly be a ground of contrast between the Saviour and the saved, in that the latter derive all from him. They have nothing except as they receive it from him. He is the divine worker, they are his workmanship. The artist and the artisan are held in repute according to the perfection which they are able to bestow upon their work. Christ says, "I am glorified in them" The glory of Christ is revealed by the measure in which he redeems them from all iniqnity. In that wonderful prayer of his contained in John xvii, our Lord tells the Father what his desire is concerning his own : "The glory which thou gavest me I have given them, that they may be one even as we are ; I in them and thou in me, that they also may be made perfect in one ; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." We cannot conceive of any thing more decisive than these words. Union as intimate between the believer and the Father as there was between the well-beloved Son and the Father ; union between believers thence naturally resulting ; the world, seeing Christ thus glorified in his people, convinced of sin and led to believe. Herein is my Father glorified that ye bring forth much fruit. Let any one note the life of the branch in the vine. A branch that is soundly and truly in the vine, finds all its springs in the vine ; it receives from the vine moment by moment the sap whereby it is enabled to bring forth fruit. But it is not stinted to that measure of sap which is needed for the fruit ; it receives some whereby it is enabled to grow, and to-morrow it will be a larger branch than it is to-day, and will consequently need still more sap. Thus it goes on bearing fruit and growing, till it becomes a great branch. But it is just as dependent on the vine as it ever was. Look now at a tiny little branch that has lately sprung from the main stem. It has no fruit ; but it is just as truly united to the vine as the larger branch. It is in one sense just as perfect a branch as the larger ; its perfection is in the fact that it is perfectly united to the vine and receives all its supplies therefrom. Now a believer may be perfect in Christ in this sense that he understands his entire dependence on Christ, and believes that Christ with all his fulness is given to him. But it would be a great mistake to say that he is perfect in the sense that he is as fruitful as it is possible for him ever to be. He sees great possibilities before him and is pressing forward. But the gardener does not find any fault with the tiny branch because it is not more fruitful than it is. Christ is our perfection ; and we are to honour him by receiving him as such and by looking to him for the supply of all the needs of our being. It is when we are in Christ, finding all our resources in him, that we are prepared to grow in grace and in the knowledge of Christ.

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SATURDAY, JULY 3, 1880.

KEEP YOURSELVES FROM IDOLS.

IX.

CHRISTIANS are sometimes in danger of making an idol of their *children*. They cannot love them too much or too highly appreciate the goodness of God in giving them these little ones to bring up for him. They are unspeakably dear to God ; and they cannot be too dear to the parents. They are so dear to God that He is deeply offended by any thing in your treatment of them that is fitted to injure them. That training, or neglect of training, which tends to develop and strengthen in them the seeds of evil, is deeply displeasing in his sight; and it does not help matters a bit, that the parent who thus fails, is influenced by love. For there is a false love and there is a true love. True love is from God ; for God is love. God does not seek the immediate gratification of those whom he loves, but he seeks their highest good, their abiding happiness. True love leads the parent to give expression to God's will in the treatment of the child ; to occupy himself with God's ideas rather than with the child's ideas. In order that the parent may fulfil the high functions assigned him, he feels the necessity of learning daily in the school of Christ, in order that he may know what is really for the child's benefit and what is not. In that school he learns that a man's greatest enemies are his own inclinations and propensities, allowed in early years to attain undue proportions, until they have acquired an authority that he finds it almost in vain to combat. Either in his own case or in that of others, he has opportunity enough to become acquainted with the fact that the saddest defeats of life are caused by the foolish indulgence extended in early years to the wishes and caprices of the child. Self-will once allowed to reach the throne of our being, cannot then be disseated by any power that is common to man. It may be truly said that in a large majority of instances the everlasting destinies of men are determined in their childhood, by the culpable mistraining which permitted their own inclinations to attain the ascendency.

A parent makes an idol of a child when he is influenced in the treatment of it, not by his convictions of what the will of God is, but by the mere pleasure of the child. It is very certain that this world is not so constituted that a man who has not learnt to deny himself, can have any considerable measure of comfort or of peace. The trials and disappointments of life find him entirely unprepared to meet them. And the habit of having his own will gratified, hinders him from experiencing any particular thankfulness at the acquisition of good things. Little children in this country, have a peculiarly hard time of it, being in so many instances committed to the care of servants who just seek to get along with as little trouble to themselves as possible, and who imagine that the only way of showing kindness to the child is to gratify it. The idolatry that parents and guardians have to be on their guard against, is the disposition to let the will of the child override what they know to be the will of the Lord. Parents show that they are making an idol of their child when they take care to trick it out in such a way as shall draw the foolish admiration of the world to the child, thus intensifying in the child the feeling of its own importance. There is nothing more easily developed in the mind of the little one than this feeling of self-importance, that is, pride, vanity, self-love, love of admiration. Parents are making an idol of their children when they are deterred by the fear of paining them from pointing out their faults. Through this foolish idolatry, some fail to bring to the notice of their children that they need to be converted and that they are exposed to the wrath of God until they surrender themselves to the Lord Jesus. Christian parents who allow their children to go into

society not at all fitted to impress them with a sense of their need of God's saving grace, are guilty of idolatry. Parents who are more solicitous that their children shall become fitted to shine in society than they are to lead them in the narrow path of life, are guilty of idolatry. We sometimes see a strange sight; Christian parents who have chosen for themselves the good part and have been content to be of little importance in the estimation of men, laying themselves out to secure for their children those honours of the world which they had eschewed for themselves. Perhaps the explanation is not that they were all along insensible of the value of the world's regard, but that they thought there was no prospect of their securing it; and the thing only comes to light when they have children that bid fair to obtain what they could not. Of course there are considerations of a plausible character that present themselves, such as these: If our children make their way to a higher position than we occupied, they will have a better opportunity of witnessing for the truth; Christian men in high places are wanted. Take care that in seeking for your children the high places of influence you do not endanger their piety if they have any, or their prospects of having it. Many have seen their children rise to these high positions and make shipwreck of their faith, and show contempt for the piety of their parents. Secure for your children that fear of the Lord which is declared to be a treasure, and then the providence of God, if it seem desirable, may put them in commanding positions, as Daniel and his companions were.

REMINISCENCES. LXXV.

We come now to the great turning point in the life-story we have been so long tracing. During February and March, 1844, H. spent a portion of every day in reading the Bible that had been bequeathed to him, without for a moment entertaining the idea that it was a revelation. He also on Sunday put in an appearance at some church (Episcopal) because of the injunction to that effect left by the deceased. One night towards the end of March, perhaps about the 25th, before going to bed, something led him to say aloud what was in his mind, to this effect. "If there is One above all who notices the desires of men, I wish that he would take note of this fact, that if it please him to make known his will concerning me, I shall think it my highest privilege to do that will, whatever it may be and whatever it may involve." Immediately there came a feeling into my mind that it was foolish to make such a proposition as that, for it could not be expected that God would take knowledge of my wishes. The thoughts that had been occupying my mind were these. If I, with all my faculties, have been brought into existence by God, no one, in the nature of things, can be so competent to instruct me as to the best kind of life to lead, as he. The maker of an engine knows best what the engine is fitted to accomplish and the conditions under which it must be worked in order to get those results. Still, the long habit of unbelief made it impossible to entertain a decided faith that God could attend to any prayer of man.

On the 28th of the same month H. went to the Mercantile Library, situated in Beekman St., New York, from whence he had been for years in the habit of getting out books. He asked for Paley's Natural Theology, a work that seeks to establish the existence of God by the evidences of design in nature. H. had been reading Lord Brougham on the same subject, and thought he would like to see what Paley had to say upon it. The librarian took down a book and handed it to him, and, perhaps for the first time in his life, he put it under his arm without looking at it and returned home. His father had some time before removed to No. 50 West Washington Place and H. occupied the front room on the third story. When he got home he looked at the book and to his surprise and disgust found that a mistake had been made and that Paley's Evidences of Christianity had been given him. It was two miles from the library, and he could not think of retracing his steps that day. So there was no help for it; he must go without a book to read until he had another opportunity of going to the Library. He said to himself, I cannot waste my time on a book that tries to show that the Bible is from God, for I know well enough that it is not. However, before laying it aside he glanced at the first sentence, which run thus:

"I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that even under the Christian revelation we have too much light, or any degree of assurance that is superfluous. Let it be remembered too, that the question lies betwixt this religion and none; for if the Christian religion be not credible, no one with whom we have to do will support the pretensions of any other."

H. was much struck with this remark, as he had just a little before been thinking on the subject himself, and he felt some curiosity to see what the writer had more to say on that subject. So he quoted that remark in his note-book, adding this comment: 'This, the first sentence of the book, strikes me forcibly.' He read the first page and the second and the third, meaning every moment to lay the book aside, but getting interested he read a good deal. On the same day, occurs this entry:

Paley. "Now in what way can a revelation be made but by miracles? In none which we are able to conceive."—Let it not be insisted that miracles, if performed at all, would have been performed in such a manner that no spectator could continue a disbeliever. I believe that even in the performance of miracles there would have been observed a respect for the free-will of man; that some play-room would have been left for the heart and reason, to the end that belief might be accompanied by some degree of merit.

Then follow these remarks:

March 28. It is only the small minority of mankind, the most intellectual of every generation, who are able to attain to an elevated conception of God, by the mere light of nature. But the struggles made by men in all ages and in all climes to attain to a knowledge of and belief in God, attest the necessity of such knowledge and such faith to the well-being of the species; and as it is but rational to think that our well-being is a consideration with God, it is well to believe, by consequence, that the inspiraition of such knowledge and faith was a part of his determinate scheme. Now had human reason been an unerring guide in extramundane things, and been so from the beginning or from early ages, had the thinking few of each generation been accordant in their metaphysics and unanimous in inculcating one particular system, it is probable that the mass of men would have been content to adopt this system, human reason would have been a sufficient authority, sufficient for God and man. But the very contrary is true, and the philosophic Gods are as different as they are numerous; and the happiness of the unthinking many demanding a conviction such as mutable and incompatible and unintelligible philosophies (unintelligible to the unlearned masses) could not inspire, it became necessary that religion should be imparted by heaven or by men falsely pretending to be ambassadors of heaven. Before going further, however, let us ask if it be true that religion is necessary to the well-being of man? And true that humanity was so constituted as to render it impossible by the mere light of nature to obtain that religion? Impossible, I mean, not for the few but for all and under all circumstances? The necessity of it may go undisputed, since it is of universal acknowledgement; and it is more reasonable to defer to the concurrent voices of all in every age and clime, as to the knowledge of what they want, than to the opinions of individual theorists. And as, with one exception, there has never been a popular religion that did not claim for itself a divine sanction, and as the rational religion of the revolutionary French was glaringly inconducive to their well-being, it follows that the religion wanted was one purporting to be of extranatural origin. And it is again reasonable to conclude from this universal avowal of the insufficiency of reason or nature that such insufficiency exists. The question that now arises is this: Shall we believe that God is satisfied to let the human race be governed by religions whose sanctions are delusive, or shall we believe that he has given to one a virtual sanction? In other words, human reason, being incapable of inspiring that entire conviction regarding the unseen world which is necessary to man's well-being here, was it more agreeable to God that imposture and credulity should be the substituted agents than that he himself should impart the truth? Though reason be unable to scale the heavens and bring truth from thence, or, having brought it, to show that it has brought it thence, yet there is no hindrance to its operations in things purely natural; and consequently wherever there is a continuous intellectual development, there must the inventions of imposture be detected, sooner or later. Now, in the creation of humanity, the Creator must have been aware that this necessity of religion would be felt, and that, if a religion were not given, a fraudulent one would be contrived, and he accordingly must have resolved upon one of two things, viz. either to give a religion or to let an impostor give it. Now, whether does it more derogate from our idea of a just God—and no sane mind ever admitted the idea of a God who was not just—that he should directly impart that amount of divine truth which is necessary to man's well-being here, and to which by his mere reason he cannot attain, or that he should commission imposture to substitute shows of divine truth? The right answer to this is so obvious as to be superfluous. Be it allowed then that a revelation was made. The truths of this revelation were not imposed, they were offered; for we are bonnd to believe that regard was always had to the free-will of man upon the exercise of which depended his merits and demerits; and every generation was free to receive or reject the divine inheritance, and to display herein a virtue or a sin, reason or unreason. Say that in time men lapsed utterly from the divine knowledge and gave themselves to false religions; it being admitted that the ability to find the true one was not in them, and that they must therefore forever either be subject to the false or receive from heaven a new revelation, the question now arises, is it more consonant to our idea of God that he should permit them to remain forever under the domination of false beliefs, or that he should try them anew and give them once more a revelation?

INTERNATIONAL BIBLE STUDY.

July 11th, 1880. *Matthew XI.* 20-30.

"THEN began he to upbraid the cities." *Then.* An account had just been given of the doubts which John had expressed through his disciples. To remove these doubts Jesus had wrought a number of miracles of mercy, works which only God could do, and thus showed the disciples of John that he had the testimony of God to his mission. He is then led to speak of those who had seen those divine works and yet had not believed. The signal displays of divine power in the midst of the cities mentioned, placed those cities under great responsibility and their refusal to give heed to the testimony thus borne from heaven, was about to bring upon them a peculiar measure of divine indignation. 'To whom much is given of them small much be required."

"Because they repented not." These miracles of mercy were intended not merely to impart blessings to the suffering ones, but to lead the spectators to recognize the fact that God was with Jesus, and to consider their ways and recognize their sinfulness and humble themselves beneath the mighty hand of God. God has laid all men under obligation to draw right inferences from what they see and hear. This is the proper exercise of their reasoning powers, and it directly leads to faith and heavenly wisdom. "He that saith in his own heart there is no God, is a fool," because he is not able to draw the most obvious inference from all he sees around about him. "Woe unto thee, Chorazin!" Strange to say, this is the only mention of Chorazin in the Gospels. Yet Jesus wrought many of his mighty works there. This shows us how much has remained unrecorded that occurred in the life of our Lord. "They would have repented long ago in sackcloth and ashes." The people in Tyre and Sidon, Gentiles upon whom the Jews looked down as immeasurably below them in respect to merit. Our Lord continually seeks to bring the truth to bear where there was the greatest unwillingness to receive it. To us it seems that it will not do to speak out all our mind when men are so intrenched in prejudice. Christ did not handle the prejudices of men with kid gloves. It must have been most humiliating to his hearers, to hear Tyre and Sodom put above the Jewish nation, as regards their prospects at the bar of God.

"At that time, Jesus said, I thank thee, O Father, Lord of heaven and earth." Whenever Jesus could trace a principle of the divine government, he rejoiced in it. It was doubtless very painful to him as a man and as an ambassador of God to see the glorious attestations of God so little regarded, to see so little fruit of his labour, to see so few sinners turning to God; but he knew that the principle of the divine government which allowed men to be ensnared in their own supposed superior wisdom, and which made the outcasts of society more disposed to embrace the offers of the Gospel, honoured God, and would in the end redound to the advantage of the universe.

"Thou hast hid these things from the wise and prudent." The works of Christ were wrought publicly; there was liberty for all to take knowledge of them. The common people that saw these works and heard the gracious words that flowed from the lips of Jesus, drew the obvious inference that he was sent of God on an errand of mercy. But the wise and prudent, who prided themselves on their ability to see deeper into things than common people, cast about for some other way of explaining the miracles and came to the conclusion that they were performed through the co-operation of Beelzebub, the prince of the devils. There is nothing so calculated to vitiate the judgment as pride; and people that have got some knowledge that others have not, are apt to be puffed up with conceit of their superiority, and disdain to take the same view that is taken by common men. "Unto babes." Unto those who have no such conceit of their ability and so simply accept the natural inference that one who does divine works must be from God. The wise and prudent continue to this day to make the same mistake and for the same reason. They are lifted up with the idea of their superior ability, and think it derogatory to their powers that they should accept of an obvious inference. Discarding the idea that a message from God, being intended for all, will naturally be accompanied by evidence that lies upon the surface, they rely upon their critical ability and are led astray by it. To discern the truth of God it is not superior intellectual power that is needed, but a mind free from prejudice.

"All things are delivered unto me of my Father." This was the testimony of the miracles. He did whatever he was asked to do, provided only that good might come to somebody by it. This showed plainly that God had committed all things relating to man's redemption into his hands. The revelation of God is through him. God has decreed that men shall come to the knowledge of God through Christ. See all this illustrated in what is said in John ix and x about the blind man whose eyes Jesus opened and the Pharisees whose spiritual blindness was made so conspicuous.

"Come unto me, all ye that labour and are heavy-laden" He seems to be specially addressing those whom the Pharisees were burdening with heavy obligations without disclosing to them the divine strength, without which no man could lightly bear those burdens. "My yoke." It is not that Christ lets his people off from the keeping of the law of God; on the contrary he shows them that the law is far more comprehensive than the Jewish lawyers supposed. But he shows them that they are not dependent on the keeping of this law for their acceptance with God; but that *his* keeping of it and his suffering of the penalty, will avail to bring them to God and his everlasting favour, and will secure to them a new heart and the Holy Spirit, so that it will be a joy to them to do what was once a grievous burden. Christ's yoke is easy, because he bears the weight of it and makes it a joy to us. We learn of him who is meek and lowly of heart and thus get an aptness to know the truth that the wise and prudent have not and cannot have.

NOTICES.

RECEIVED for Grant Road Church, from G. C. G. Rs. 10; Mrs. L. 10; Widow's Mite, 10.

APPOINTMENTS for to-morrow: Grant Road: 8-30 A. M. G. Bowen; 6 P. M. I. F. Row.—Dean Lane, Fort: 11 A. M. S. Smith; 6 P. M. O. Shreves.—Mazagon: 11 A. M. I. F. Row; 6 P. M. J. Morris.

Epitome of News.

SATURDAY, JUNE 26.

—Mr. Freeborough is sentenced to Rs. 500 fine for negligence in connection with the boiler explosion at the New Prince of Wales' Mill.

—*Bombay Gazette*: The trains run on the Punjab Railway to Sahan, six miles from Rawal Pindee; for this distance there is a break, owing to an unfinished bridge. Over this break two engines and forty trucks of material have been transported by road. The line recommencing towards Shushalghur and Attock will soon be ready. Many deaths have occurred on the works from sunstroke.

—The man O'Rourke, charged with the wilful murder of his wife at Peshawur, has been acquitted of the capital offence, but found guilty of culpable negligence. He was sentenced to one year's imprisonment.

MONDAY, JUNE 28.

—The following shows the approximate strength of the forces in Afghanistan during the present month:—Cabul Field Force, first and second division, 12,668; third division, 6,907; Khyber line force, 16,006; Koorum force, 8,576; Kandahar force, 11,363; total strength of forces, 55,520.

—The Faculty of Arts of Bombay University have elected Mr. H. M. Birdwood as Dean and Syndic in the place of Mr. Wordsworth.

—General Lichfield, the Consul-General for the United States for India, leaves for America next month on leave, and Mr. A. B. Cobb has been appointed by the Department of State at Washington to act for him during has absence.

—The *Pioneer* says there is no truth whatever in the report that the Viceroy has interfered to forbid Sunday work in any Government offices.

—All three candidates for the Presidency of the French Senate—MM. Léon Say, who was elected, Leroyer, and Pelletan—are Protestants. This interesting fact is mentioned by the Paris correspondent of the *Times*.

—*Bombay Gazette*: "Sir Charles Sargent presides at the third Criminal Sessions of the High Court which commences to-day. Singularly enough, only two cases have been committed for trial—a case of theft sent for trial by Mr. Ryan, and one of intentionally giving false evidence in a judicial proceeding, by Mr. Nana Morojee.

—*N. Y. Evangelist*: What are we coming to? A correspondent in London, in a letter on the first page, describes a famous woman preacher, who is making not a little stir in certain circles in that city; and this he does, not only without disapproval, but with hearty approbation. Now if this were merely the careless and off-hand opinion of some penny-a-liner, a strolling tourist, in search of novelties of all sorts, who would go to hear a woman preaching as he would to see a play at a theatre, it would not be worth much. But, "Fathers and Brethren," what shall we say when he who writes thus is himself a grave minister of the Gospel, a Presbyterian of the straitest sect, who in the days of the division was a pronounced Old School man, and Moderator of the General Assembly! Yet this is the dignified authority, which says,

"I have heard a great many preachers of all denominations, all over the United States, and I have heard a great many in all sorts of churches in London, and having heard Mrs. Booth every Sabbath since she began in the "West End"—about a dozen or more times—I can freely say that for simple effectiveness, in the line and for the end for which the preaching of the Gospel was ordained, I have never heard her superior, and rarely her equal." "God is putting the seal of His approval upon her preaching."

—Same: Robert Ingersoll recently attempted a very shrewd game, in order to make more

notoriety for himself. We clip the following paragraph from The Independent:

Col. Ingersoll wrote to the manager of Pike's Opera House, Cincinnati, asking for its use Sunday evening, May 9th. The Comittee of the Methodist General Conference had control of it during the mornings and on Sundays, but had arranged no service for the evening. The manager had to get their consent. Had they refused, the Quixotic Colonel would have made capital. They interposed no objection. He came; drew a crowd that hooted and yelled as he joked, argued, and blasphemed; and went away, leaving the secular papers to draw a contrast between the spirit and influence of the Conference, and the effect of the Colonel's career. Ingersoll, on the whole, does little or no harm. If there were one such agitator in every city, it would promote religion. Few who can see where infidelity leads, will follow it to its last results. But to denounce and oppose them is to advertise and strengthen them. Nothing would have pleased the Colonel better than to have been refused, unless, indeed, the Conference had passed resolutions denouncing him.

Tuesday, June 29.

—Overland Mail June 11: Amongst the deaths recorded this week are:—Sir Stephen Cave, G.C.B.; Sir Robert Burdett; General P. K. MacG. Skinner, C. B.; and Major-Gen. A. S. S. Walsh.

At Chicago, on June 8, Mr. James A. Garfield, who, up to the 34th ballot, had had only 3 votes, obtained at the 36th ballot 399 votes, by the sudden and apparently spontaneous combination of all the factions opposed to General Grant, and is, therefore, the Republican candidate for the Presidency.—

American papers give details of the destructive fires which raged for over ten days in the oil district of Bradford, Pennsylvania.—

It appears that they swept over an area of country about thirty miles in length, and an average width of three miles, and when the advices left, on May 19, the fires were still burning in various places. Rew City, Rixford, Oil Centre, Otter City, Morrisburg, Middaughville, all important petroleum centres, have been entirely destroyed, leaving 1,500 persons homeless, consuming about 300,000 barrels of oil, 700 oil "rigs," with their engines, boilers, and expensive machinery, and thousands of acres of valuable timber destroyed.

The formal opening or the Mount Vesuvius Railway took place on June 6, and was celebrated by a fete, to which 150 persons were invited. Several ascents were made in the course of the day, and on each occasion the machinery worked satisfactorily. The line runs to within a very short distance of the mouth of the crater, and the time occupied in the journey from the foot of the mountain to the terminus is about eight minutes.

The death of the Empress of Russia may, the *Spectator* thinks, prove an important event.—

Her Majesty, born a Princess of Hesse Darmstadt, had passed through a troubled life, had become a devotee of the Greek Church, and had for many years ceased to influence politics; but her death leaves the Emperor a lonelier man than ever, and removes a moderating influence in the Imperial family. There has recently been an idea in Russia that the close of her long and trying illness—a painful form of consumption, requiring the frequent administration of opiates—would be the signal for the Emperor's abdication. It certainly marks an epoch in his life, and must have a profound effect upon a nature always given, like that of all the Romanoffs, to melancholy, and of late reduced almost to despair by the hostility of certain classes of his subjects. Alone in the world, with no friend of his own rank, with an heir of other opinions, with his person guarded as if he were hated, and with all his great enterprises unsuccessful, there can be few men in Europe more unhappy than the Czar of Russia, who can order a war with a word.

Mr. James Abram Garfield, who has been nominated by the Convention as a candidate for the Presidency, was born in November, 1831, at a small village called Orange, in the north-eastern part of Cuyahoga county, Ohio, a village at that time of but a few score inhabitants. His parents were in too humble a position of life to provide him with anything more than a rudimentary education, and at an early age he commenced the battle of life for himself in the lowly position of a day labourer. After following this occupation for some time, he became a driver and then a boatman on the Pennsylvania and Ohio canal, and in 1849, with the object of improving his education, attended an academy, and studied with such success that the following winter he undertook the teaching of a district school. Seven years later, he having in the meantime made much progress, was appointed teacher of languages in the Eclectic institute at Hiram, Ohio, the following year becoming president of that institution, which office he held till 1861. In the meantime, in 1859, he had been elected a member of the Senate of his native state, and, in 1860 was admitted to the bar.

—At the close of the debate on the Opium Revenue in the House, Mr. Gladstone said: They could not give a promise on this question, but he entertained the sincerest and most fervent desire that it should be in their power, with justice to the people of India, to take steps for the gradual termination of their connection with this painful subject. Let it be understood that they reserved to themselves the free and deliberate examination of the question.

—*Bombay Review:* That European Missionaries have often peculiar advantages for acquiring an exact knowledge of the condition of the rural population is one of the best known things of India; and that any native journalist should write "they do not concern themselves with such matters" we can only attribute to momentary forgetfulness. It is true that they seldom meddle with politics, and the motive for this can be well understood. Even in this direction they have occasionally intervened, and with good effect on behalf of the people's interests. But were we to attempt to enumerate the instances in which Missionaries of all sects have collected and spread information, and done their utmost to ameliorate the condition of the peasantry, and, of the outcaste hill tribes, we should not know where to begin. 'Far from towns, they run their godly race'; and, having familiarised themselves with the tongue and habits of remote populations, the Missionaries have again and again come forward as almost the only interpreters even of the secular wants of the ignorant and suffering people. Numberless instances of the exercise of this beneficial influence by Christian missionaries must recur, alike to native gentlemen in the mofussil and to Civilian officers whose duty has taken them into outlying districts.

Wednesday, June 30.

—At the meeting of the Society of Biblical Archaeology, Dr. Birch, the president, read a paper of his own upon a newly-discovered and lately-published monument of Tirhaka, the Ethiopian conqueror of Egypt about the beginning of the seventh century B. C. He is mentioned in Scripture as the contemporary of King Hezekiah. Dr. Birch reminded the Society that the monuments of this famous Pharaoh were so few that any addition to the hieroglyphical records of his reign must be all the more welcome. Indeed, his contemporary history was drawn chiefly from the Assyrian annals, which speak of his having been driven out of Egypt by Assurbanipal, who parcelled out the Nile valley among a score of his own satraps, partly Egyptians and partly Assyrians. It was tantalising that no hieroglyphical counterpart of this cuneiform record had as yet come to light. On the other hand, there is quite enough hieroglyphical evidence of the Ethiopian conquest both in the land of the victors and in that of the vanquished. The Cushite Kings of Egypt ruled in person, and the public documents were dated and the temples reared and repaired in their names. Not that many of their historical inscriptions were left on the walls of their temples, although the tablet of King Piankhi, one of their number who may have preceded Tirhaka by about a century, was of great length and was a very considerable addition to history, as detailing with great clearness his own subjugation of Egypt.

—Press Commissioner: The Nyoung Oke Prince having abused the asylum of British territory has been arrested in British Burmah and sent to Calcutta.

—According to the *France* the preliminary workings for the tunnel uniting England and France have had the most satisfactory results. The promoters have sunk their shaft to the stratum in which they propose to bore the tunnel, and are now going to sink another shaft, and lower all the machinery for the bore. In eighteen months they expect to have reached two killometres under the Channel, and in three or four years to have completed the task.

—Mr. Mooljee Thackersey, one of the well-known Bhattia reformers, died at 6 p. m. yesterday.

—*Bombay Ed. Record*: "From a study of the action of planets on comets Professor George Forbes, of Glasgow, has reason to believe that a new planet exists at present in R. A. 11h. 40m., N. P. D. 87 deg., or within perhaps 6 deg. or so of that spot, close to the ecliptic; that the opposition is just past; and that its distance from the sun is 100 times that of the earth."

This would place it at about nine thousand millions of miles from the sun, more than 6,000 millions of miles beyond Neptune. Such a body would take some thousands of years to make its revolution round the suns.

—Recent news from China proves that the antagonism of the Chinese Government to the opium vice is still active. We read in the *London and China Telegraph*, May 18th:—It is reported that a rising has taken place on the southern confines of Shantung, about 600 li irom Chinkiang, owing to the authorities insisting on the destruction of the poppy plants. A body of cavalry was sent down the river from Chinkiang on the night of the 29th March, with instructions to proceed as quickly as possible to the seat of the disturbance. And the same paper for June 1st gives amongst the Shanghai news the following:—The provincial Governor, Tan, seems determined to continue his fight against opium smoking. He is the man who ruled Soochow-foo before he was promoted to his present office. He has issued proclamations, shut up opium dens, punished offenders; in short, done all that he could to put a stop to the vice. He has recently ordered a census to be taken for the purpose of finding out the name, residence, and employment of every opium smoker in the city. He has ordered the smokers to break off the habit; and gives them three months in which they must do so. If at the end of that time they are still offending they shall be punished.

Thursday, July 1.

—*Bombay Gazette*: "Abdul Rahman has sent a circular round to all the chiefs and people, in which he states that the British Government have offered him the Amirship of all Afghanistan as ruled by his grand-father, Dost Mahomed, including Kandahar, Kurram, &c., and he says he has decided to accept the offer and will shortly come to Purwan in Kohistan. In a letter replying to our last message he has adopted a similar tone. Taking it for granted that it is united Afghanistan which we ask him to rule over, this assumption is most dis-

honest, as our offer stated implicitly that Afghanistan was offered, less Kandahar and Kurram, which it was said could not be restored, and regarding which no discussion was possible. There seems no reason to doubt that he is now on his way to Purwan, and it is quite possible that when we repudiate his absurd statement he will charge us with bad faith and raise the war cry of united Afghanistan."

—*Press Commissioner:* A party of Khokhandi travellers arrived at Kabul yesterday, having come in thirty days from Arutippa. They report that a Russian army which marched from Khokhand via Osh and Gulcha for Kashgar were completely defeated by the Chinese in the Tirak Pass. The Chinese, followed up their victory, entered Russian territory, fought the Russians at Kizil Kurgan and forced them to retire to Osh with the loss of supplies. The Chinese were at Gulcha when the informants left.

—Mr. W. S. Blunt writes as follows in the *Spectator*:—The first shots seem to have been fired in the war of Arabian independence, a war of which I gave notice a month ago, in the May number of the *Fortnightly Review*, as being "in the air." Telegrams from Constantinople inform us that four battalions of Turkish troops despatched to Hillah, in the pashalik of Bagdad, have been surrounded by the Arabs, and later accounts describe the insurrection in the district of Bagdad as "assuming terrible proportions." Telegraphic communication has been cut, defensive works have been thrown across the Tigris, and traffic is stopped for English steamers between Bagdad and the sea. At the same time, private accounts received from Syria announce the appearance of a still more important element in the strife between Turk and Arab. Ibn Rashid, the most powerful Emir of central Arabia, has suddenly shown himself in an outlying district of the Damascus pashalik, and after beating Midhat Pasha's allies in the Desert, has encamped before Bozra, the capital of the Hauran, a town in the military occupation of the Turks. Though this last event happened nearly a month ago, no rumour of it has yet reached the Press; but I believe I may assure your readers that it is, nevertheless, a fact.

Friday, July 2.

—We are favoured with the *Indian Railway Travellers' Guide* for July, published at the *Bombay Gazette* office. Price 8 annas.

—*Bombay Gazette*: Mr. William Price, late Superintendent, Bombay Police, died at his residence in Kent on the 7th ultimo. The deceased officer served 22 years in the Executive Police; while at a fire 10 months ago at Byculla a block of timber fell on his head, from which he never rallied. Previous to joining the Police he served in the Crimean war where he greatly distinguished himself in saving the life of a wounded French General, for which service he received the Victoria Cross. He also served in the Indian Mutiny, for which he received a medal and two clasps.

—Deaths last week, 376.

—Rain-fall up to yesterday, 6 p.m. 22 inches in the Fort, 18 in. Byculla.

—*Times of India*; Kurrachee: Cases of apoplexy are frequent on the Indus Valley line. A Permanent Way Inspector, named Ingram, was found dead in the mail train from Sibi on the 21st June, and the corpse of a coolie was found in the empty materials. An ex-fireman was found dead in bath-room near the waiting-room at Mooltan.

I would rather be what God chose to make me, than the most glorious creature that I could think of. For to have been thought about—born in God's thought—and then made by God, is the dearest, grandest, and most precious thing in all thinking.—George MacDonald.

Selections.

OPIUM AS AFFECTING MISSIONS IN CHINA.

BY REV. J. L. EWELL, MILLBURY, MASS.

[Authorities for this article: Papers presented to the House of the Lords, May 8, 1879; Papers pertaining to China presented to Parliament, 1878; Proceedings of the Shanghai Missionary Conference, 1877; *Church Missionary Intelligencer*, February, 1880, article, "Opium and Missions."]

Mr. Gladstone terms the use of opium in China an ancient vice. This is true, but the vice prevailed, formerly, only as drunkenness and licentiousness do with us, exceptionally, and under the ban of the law. It was about 1775 that the East India Company sought to increase their profits by fostering this vicious appetite in China. The Chinese government, learning of the project, prohibited the importation of the drug under penalty of death and confiscation. In order to force their way the two vessels carrying the first cargoes from India to China were armed, the one with fourteen, and the other with thirty-six guns. By force and craft they prevailed, and so Christian England introduced opium into heathen China.

An English writer well says: "Our original relations with China were rather those of pirates and buccaneers than of missionaries, or even of merchants."

The struggle which begun thus early has not yet ended. The Chinese have been plied with incessant and various arguments in favor of legalizing the importation, and all sorts of defenses have been urged at home to allay opposition. British agents in China wrote home that no decidedly bad effects had been seen from its use; that more lives were saved than lost by it; that if a good quality were not imported from India, a poor quality would be raised at home. By changing the name, and by urging that it would be smuggled in if the importation were not legalized, † an attempt was made to conciliate the Chinese government. One is strongly reminded of the staple arguments in favor of the liquor traffic. But the Chinese government has never voluntarily made any concessions to the importation. A reply made August 24, 1843, by the commissioner of the Chinese government, may be taken as a sample of their remonstrances. "If they [the English merchants] would only bring legal articles, they need have no fear but they would reap an ample harvest of profit. Why, then, should they persist in selling this baneful opium?"

War has been employed by Great Britain alternately with diplomacy. In one of those wars the commander of a captured junk was found in his cabin sitting upright, but dead. On a table before him lay the Chinese translation of the Gospel of John. He had gone to the very heart of the Englishman's sacred book that he might learn the secret of England's determination to force poison on an unwilling nation. In the midst of his study he had been killed by a ball. By the treaty of Tientsin, in 1860, England gained protection for opium and for Christianity, although China still continues to put some hindrances in the way of the importation of the drug. The sale of opium forms the chief and most profitable item of English trade with China. In 1876 England sold China 28,000,000 taels' worth of opium to 20,000,000 taels' worth of cotton, and woolens to the amount of 4,000,000 taels.*

China pays England about the same for opium that she receives for her entire exports of tea and silk.

Under the debauching influence of the importation the home cultivation has extended immensely. Three of China's eighteen provinces now redden with the poppy every year. Of course the consumption of the drug has increased with corresponding rapidity. A missionary in the great city of Soochow says that in thirty years the number of opium dens in that city has increased from five or six to five thousand. The habit is naturally most prevalent amongst the lower classes, but a very large proportion of those in authority now use it. Opium seems to have somewhat the same fascination for the Chinaman that firewater has for the Indian.

As to the effects of the habit the testimony of the Chinese seem to be unanimous. They have a saying that the surest way to ruin an enemy is to make him an opium smoker. They attribute the late famine to heaven's displeasure for their cultivation of the poppy. The course of their government is one long protest against its importation. The statements of the English are conflicting. Some justify the importation and use, but the English missionaries appear to be united in denunciation of the habit, and of their government's responsibility in the matter. They affirm that the traffic is "productive of an incalculable amount of evil," that "it bars the hearts of a third of the human race against the gospel;" that it paralyzes the gospel; that the Chinese meet them with the taunt that they offer them the gospel with one hand and force the opium on them with the other.

America cannot take the position toward England of an immaculate judge. She has herself sinned too deeply against the weak. The American Christian, however, who condemns every violation of the golden rule, by whomsoever committed, can but sympathize with his English brethren who are seeking to free their country from this stain and the gospel in China from this "chief hindrance."

Their great hope is prayer—prayer that Great Britain's conscience may be quickened to deal with the opium traffic as it once dealt with the African slave trade; prayer, also, that China may have the moral strength to resist and overcome the poison that has penetrated her national life so deeply. Prayer is no new weapon in this contest. The Chinese annals record that once of old, when the use of this very drug had become common, an emperor gave himself to prayer for three days, and then attacked the vice with success. Let us learn a lesson from this pious heathen. (*Missionary Herald.*)

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* Lord Palmerston to Sir Henry Pottinger, 1841.

† The value of the tael is $1-53.

Miscellany.

—At the annual meeting of the London Miss. Soc. the Rev. S. Macfarlane from New Guinea, said:

Those of you who read our reports may remember that in 1870 the directors of our Society asked me if I would transfer my services from the Loyalty Group to establish a mission in New Guinea. Accordingly, Mr. Murray and I in 1871 went down and commenced a mission in New Guinea. We formed stations at Darnley and Dowan and Saiboi. These were the first stopping stations to the mainland; but the first stations formed on the mainland were in the vicinity of the Fly River, at Catow and Turi-Turi. These were all amongst what is called the Papuan tribe. We had teachers simply from Western Polynesia who were Papuans, and so we commenced among the Papuans. We then paid a visit to the lighter coloured races on the south-east peninsula, and we went to the South Sea Islands to get teachers of their colour, and a mission amongst them was established in the following year, when I was in England, by Mr. Murray and Mr. Gill. I am not going into all difficulties we had to encounter with our little steamer; but we not only found that New Guinea was the largest island in the world, as long as from London to Constantinople, and 500 miles wide in some parts, but that it was the darkest and the most neglected island in the world; that

whilst all the great stirring events of the missionary age have been taking place, whilst the light of God's truth has been dispelling darkness upon 200 islands in the South Seas, and the Gospel has been sapping the position of ancient systems of idolatry in India, China, and different parts of the world, and families and whole islands have been giving up their idols and coming to take a place amongst the civilised and the saved, the people of New Guinea have been revelling in an abominable cannibalism and idolatry. It has been so for ages; the people have been sitting in their coaoa-nut groves under the trees mending their bows and making their poisoned arrows, and preparing to make raid upon unsuspecting villages for victims for their cannibal feasts. There they are still, as they have been for so many years, decorating themselves and their houses with paint and feathers and human skulls and bones. Ah! they present a strange contrast to the beautiful island in which they live, with its magnificent forests, its splendid mountains, its fertile valleys, its rich plains, its sunny slopes, its green-clad hills, and those grand rivers of which you have read, with flowing streams and dashing cascades, its groves of coaoa-nut trees and well-cultivated gardens, with its spices, masooi bark, and betel-nut. There it lies beneath the blazing tropical sun, with its head lifted up four or five miles into the cool atmosphere above the sea. One can not help feeling that even now, as we are sitting in this room, there may be heard what we have often heard when we have gone up the rivers and along the coast—the shrieks of the victims—that there is the war-horn sounded as we have often heard it; that there is the curling smoke on the hills from the beacons calling men to arms; just the same sort of thing that has been going on for ages. I can tell you, my friends, although you cannot realise it, perhaps, that there is nothing makes so strong an appeal to a man when he is anchored up those rivers as to hear not only those abominable sounds from the cockatoo, and the other strange sounds from the bush, but the beating of drums and the shrieks of suffering women and children in the night. It is a grand thing to feel that you are opening up a great country like that, with its vegetable and mineral wealth, its gold, its coal, its iron, its ebony, its cedarwood, its rosewood—that is something; but it is still more to feel that we are saving millions of people there from present misery and future death. Referring to the cannibalism of the country, he said: The men think it perfectly legitimate to go out and make raids upon villages to get victims, and they look upon them as so much human beef. They think no more of that than you think of going to market in this country. They have very little idea of cruelty; they look at things from their own point of view; and when they get their victims they will break the arms at the elbow-joint, and the legs al the knee-joint, and then throw them in the canoes and take them home, cooking one to-day and another to-morrow, if the poor wretches live in that condition. I will not draw pictures of these things, as I might do; but let me, by way of illustration, mention a conversation that I had with a cannibal just before I left, and I am not sure that he had not the best of the argument. When I was talking to him about cannibalism, and wishing him to give it up, he said, "But, you know, it is only our enemies; we never eat our friends. It is right to eat our enemies. Have you got no enemies in your country?" I was obliged to confess we had people who were sometimes regarded as enemies. "Well," said he, "do you never fight?" I was obliged to confess that we did. "And do you never kill anybody?" I was very glad he did not ask me how many, for I could not have told him; there would have been no words in his language to tell him that. But when he found out that we did kill people, he said "Do not you eat them?" "No," I said, "we do not eat people in our country." The man looked perfectly astounded. "Then, what do you kill them for? We kill our enemies because we like them, but you kill them for nothing at all." (Laughter.) We must look at a number of questions from a native point of view, and the probability is that if we had not done so I should not have been here to tell you anything about the matter to-day.

—*Missionary Herald*:

The Armenian citizens of Zeitoon, living up among the Taurus Mountains, have hitherto had some reason to question whether there was anywhere a power making for righteousness. Our readers will remember the story of their wrongs at the hands of their Turkish rulers. Harassed, robbed, driven into the mountains, many of them murdered, such as were taken buried in the darkness and filth of horrible prisons, they might naturally enough conclude that the supreme powers were diabolic, seeking to engulf men in sin and wretchedness. But in the time of their need these Zeitoonlees were visited repeatedly by American missionaries, who gave them counsel and comfort, and who interfered in their behalf with the authorities. These missionaries went to their prisons, and to the mountain retreats which the so-called outlaws had found, and after long and patient effort with them and with officials effected an arrangement by which many of their wrongs were redressed. Of course while the missionaries were negotiating with and for these people they took the opportunity to preach the gospel to them. The Zeitoonlees, surprised at finding some beneficent influences about them working for their deliverance, were not slow in guessing their origin. And the conclusion they reached was that these good men who had wrought so kindly for them obtained their inspiration from the Bible. They saw that it was the gospel which this book contains that righted their wrongs and gave them back their homes. Out of this conviction there has suddenly been begotten among the Armenians of Zeitoon an intense interest in Bible study. A recent letter from Mr. Marden, makes the following remarkable statements:—

"The movement for the study of the Bible is led by prominent business men among the Armenians. In the old churches the priests still perform their services in the unknown tongue of their ancestors, but immediately afterwards a layman comes forward, with a Bible from our mission press, in the spoken language, and for three or four hours reads and explains the Word, as best he can, to a crowded house. Meetings of this character are held at the same time in several of the Armenian churches, every Sabbath, with increasing interest.

"Here and there in the market streets may be seen Armenian merchants sitting in their little cupboard-like shops in the street wall, reading from the Protestant Bible with a group of eager listeners gathered aronnd them. The women, too, to whom the Bible heretofore has been a sealed book, have caught the enthusiasm and have their gatherings in large numbers, week by week, intent upon the study of the Scriptures. Scores of them are learning to read for the sole purpose of reading the Bible for themselves."

Mr. Marden also reports that the band of outlaws, with whom the missionaries had labored for months, securing their pardon from the government on their pledge of good behaviour, were keeping their pledges almost without exception. Sixty of the most noted characters recently gathered in an Armenian church, and sent for Mr. Marden to preach to them, while they listened with closest attention. The reformation in these men is marvelous, and the Sultan himself must acknowledge that the power that most effectually makes for righteousness among his subjects is the gospel of Christ, in its pure form, as it is given, not in traditions of men, but in the Holy Bible.

—At the General Conference in Cincinnat i in May last Rev. Mr. Arthur, fraternal delegate from the English Wesleyan Conference, said:

In the year 1836 I found myself in Rome with my wife. I said, "We must not leave this place without having a prayer-meeting." "We can't have one." "We must have one." "We haven't any place." "We have this bedroom." "The police will be upon you." "We must consider." So I sallied out to get some to come to our bedroom in our Hotel d'Angleterre, The first man that accepted my invitation was Thomas Henry Tarleton, the originator of the young men's Christian Association work in Europe. The second man that accepted the invitation was Dr. Treat, of Boston the Secretary of the American Board of Foreign Missions. The next was Dr. Forbes, clergyman of the Church of England, since for many years the English chaplain in Paris; and the only other person was Mr. Hale, an American clergyman, then officiating as chaplain at the American Embassy in Rome. Seven of us met in that bedroom in the Hotel d'Angleterre.

We spent nearly two hours in very earnest prayer. We did not know who might be overhearing us, or what might follow. But during the meeting there fell upon me this impression: It is very strange that here, in this little room, at such a short notice, there should be met together the representatives of the leading Missionary Society in America, the representative of the largest Missionary Society in Protestant Europe, the representative of the Young Men's Christian Associations, the representative of the clergymen in America and in England. And of those seven there were two Christian women. And there are things that come into a man's mind, we don't know how and somehow they form a part of it, but from that time I always went about feeling that I should live to see the Gospel freely preached in Rome. (Applause.)

Well, Sir, I have paid other visits in the interim to Rome, but two years ago I entered that city as one of a deputation from the Evangelical Alliance, in company with the Rev. Donald Fraser and others. It was pleasant when I reached the platform in Cincinnati to see the faces of Bishop Simpson and Brother Sargent and others, but will you pardon me if I say that it was even pleasanter to see fifteen men of different Christian denominations gather to welcome a deputation of the Evangelical Alliance to Rome? (Applause.) And one of the first things they said to us was, "We are going to give you a reception to-night in the Hotel d'Angleterre"—in that very hotel in which our prayer-meeting had been held twenty years before. And there that evening, within a few yards of the very room where the prayer-meeting was held, we were welcomed by fifty men who were all employed in working for the spread of the Gospel in the city of Rome, and working in as perfect freedom and protection by the law as in the city of Cincinnati. Dr. Prime, of the *New York Observer*, was there, and Dr. Vernon was there, with other of your own agents.

Shall I mention, then, one scene more in connection with that country? You have all heard of the first constitutional Prime Minister of Italy—Cavour—one of the most remarkable men over produced in any country—a man with one of those heads that seem as if the Great Architect has made them for the purpose of extraordinary thought. I remember one night in the year 1860, in the midst of a dense crowd, that man strangely found time to talk to me. Naples was then still under the power of its terrible King, and I said something about it. He said that reminded him of something, but I will not quote the expression. I replied, when I was in Naples the palace of the King seemed the most emblematical building I ever saw. "What do you mean?" said he. I answered: He had the emblems of all his reign about him. On this end of his palace there was an arsenal; that represented force. Here on this other end of the palace the theatre—the next instrument

of his power, corruption. Here under the portico of the palace the public letterwriter, whom I saw with my own eyes writing letters for women clothed in silk, and in satin, too—the next instrument of his power, public ignorance. "Yes," he said—I hesitated for a moment before giving a final touch, but he uttered the exact sentence I was going to utter—"on the other side the Jesuit Church, the final instrument of his power, superstition." (Applause.)

Well, Sir, in the month of April last, within a pistol-shot of that place, I sat in what was called a Synod, that was like the meeting of a Methodist district. There were twenty-five Italian ministers, with one or two English ones; and into the midst of that meeting walked a deputation of ministers and labourers of other denominations. It was a little Œcumenical Conference in its own way; and there, before that united meeting of Italians of all sorts, from Calabria and Piedmont, there came a great strong man, strong with Methodist sense in the inner man, without any flourishes, who felt called upon tell how God had brought him up in Ireland, and sent him to school, and forced him out to preach the Gospel, and sent him to India to begin the mission in India, and had guided him to Mexico to begin a work for you and in your name; and as William Butler—(applause)—went on telling these details, so like what might be told in a good Conference lovefeast in any part of the world, I felt that it was a very different scene from those to be found in Naples when I was there first—(applause)—and so I felt, "What hath God wrought!"

—Rev. J. R Wolfe of Fuchaa, China:

I remember going, about twelve or thirteen years ago, into a large town which contained about 10,000 inhabitants. It was night-time when we came to the place, and it was very dark and wet. We wanted a lodging but we could not find one. The people were afraid of the foreigner. My catechist and servant said, "We cannot get a lodging here to-night." I said, "We must have a lodging. It is raining very hard, and we cannot stand out in the cold." A man then came forward and said, "Foreign man, I will give you my house to-night. I will give you a room in my place." Well, we got into this room. It was a sort of loft over a shop, and we made ourselves as comfortable as we could. As we were sitting quietly my native catechist came to me and said, "You cannot stop here to-night. If you remain here to-night you cannot preach to-morrow, for the people will not listen to you because they hate the opium." I said, "Oh, very well, if that is so, certainly we must go into the street." So we packed up our bag and baggage and walked into the street. A man said, "Why, here is the foreign ghost in the street again! How is that?" Said another, "I heard him say that for all the world he would not stop there to-night, because So-and-so is an opium dealer." Thereupon twenty voices together cried out, "I will give you my house." Of course, we could not accept the twenty houses, but we accepted one of them. We came to a large place. The Chinese have no lights or proper sanitary arrangements in their cities and towns, which are consequently very dark and very filthy. Well, we got into a large house, and the owner said, "You are to have this place as long as you remain here, and you can do just what you please." We went into the house and occupied it, and commenced at once to preach the blessed Gospel; for it is the practice of every Church missionary all over the world to carry Christ with him everywhere. We began to preach about the blessed message of peace which had brought us all the way from England. We preached for over an hour and a half, and then I fell down on a chair and went fast to sleep. A man caught me by the collar and said, "Foreign man, rise up and tell us more about that. We do not hear a foreign man every night." I said, "No; I am very tired, and must go to bed." The man then said, "Let him go to bed. The foreign man can speak reason; let him go to bed."

What has been the result? I was the first missionary ever seen in that village. Now, after fourteen years' labour, there are 3,000 or 4,000 Christians in the place and in the country round about. All these Christians do not, however, belong to the Church Missionary Society. I was the first missionary to go there, but our dear, zealous Wesleyan brethren came there too, and opened churches and chapels, and God blessed them wonderfully, Are we to be jealous because they were blessed of God? God forbid! We rejoice, yea, and we will rejoice, that the blessed Gospel has been preached by the Wesleyans, and that God has blessed it to the salvation of thousands of souls. The Christians have provided their own churches, chapels, and teachers, without any help whatever from the Church Missionary Society.

Let me now take you to another part of the missionary field. I remember going about twelve years ago to the large city of Lo Nguong. There the Word of God was not then known. It is true that there were a few Roman Catholics in the city, but they knew more about Mary than Jesus. I opened a chapel there, and now at the end of twelve years there are fourteen churches, and chapels, in the district. Again, we went to Ning Taip, another great city. I stood on the great Snow Mountain, and looking down for the first time upon that vast city, I offered up a prayer to the Great Father above that He would bless that city and open the hearts of the people to receive the blessed message which was being brought to them. At the present moment we have a large church in that place, and in the district round about there are sixteen or seventeen churches and chapels, and 600 or 700 Christians. So we went from place to place, from village to village, from city to city, and I hope the whole province will soon be afire with the blessed love of God.

Then there is the great city of Ku Tieng. Fourteen years ago no missionary of Christ had ever been there. A poor man came to me and said, "I am an opium smoker, and all my family smoke opium. What am I to do?" I replied, "You must break off that habit before you can become a member." He then for three or four months placed himself under instruction, but he could not give up the opium.

Again I informed him that he never could be admitted into the Church until he gave up the opium. He attempted to give it up, and I never can forget the struggle of that poor man. When the time for smoking the opium came round he said, "I must have the opium!" and it was given to him. Then he said, "When the time comes round again tie me to the leg of the bed so that I cannot get the opium." They did so, and he thus overcame that inveterate habit. He was received into the Church of Christ, and died a few months ago an earnest and a triumphant Christian.

—*Christian*; Mr. James Pascue, Ixtapan, Mexico: You will be glad to learn that we had a most excellent time last week. You are aware that the Catholics here celebrate great feasts during Holy Week. I therefore resolved to preach every day for that week, in order to draw our new converts away from the idolatrous pantomimes of that occasion. I issued a few dozen invitations; the result was marvellous, and far beyond what I expected. Two or three days before Palm Sunday two of the Zitacuaro preachers came on a visit, and remained until the Wednesday following. We had very fair congregations on all those days, but on the same day the preachers left to return to their own congrefiations (now thirteen in all,) quite a number of visitors came from Zitacuaro, from San Francisco, Huanaro, and Santa Maria Apucio—over sixty persons,—and all of them but recently converted to the Gospel. Several of them had never heard a sermon before, but had been converted through reading our tracts. From Thursday to Sunday he 28th (March) I had heavy work. Not less than 200 souls assembled twice a day at our meetings, and over seventy slept in this house, as they had come from many leagues away.

On the Saturday and Sunday I baptized no less than 140 persons of all ages. These voluntarily requested to be baptized in the name of the Lord Jesus, and I found I could not refuse them, although such an event had not entered my thoughts at the first. Of these 140 only eight came from distant parts, and are not sheep of my flock; all the rest are converts, whom the Lord has graciously given me as the first fruits of my toiling in these mountains; and of the 132 of our mission converts I am rejoiced to tell you that ninetythree are Indians, so that the best part of our village of Santa Cruz have come boldly over on the Lord's side. Ninety-three Indians and thirty-eight Mexicans were added to the visible church, On the last Sunday after the night meeting we gathered round the Lord's table, being the first time I assembled our converts to such a feast in these mountains. It was a solemn time, and I believe the Lord's blessing came down upon us that night. I was much interested on making the acquaintance of five converts from a town a little beyond Santa Cruz, and where I had never heard of any Protestants being. I had sent bundles of tracts months ago to that same town, and rejoiced was I to see five genuine converts, all men of good age (and one a blind man over sixty years of age), come forward declaring their faith in Jesus.

TELEGRAPHIC NEWS.

London, June 24th: In the House of Commons this evening, Sir Stafford Northcote introduced the following motion:—That the House, having asserted its authority, Mr. Bradlaugh be released. The motion was agreed to without a division.

New York, 24th: Mr. English has been nominated as the Democratic candidate for Vice-President of the United States.

London, 25th: In the House of Lords last night the Burials Bill was read a third time and passed. —The Albanians have refused the mediation of England, and are organizing resistance to the dismemberment of their territory.

Berlin, 25th: The International Conference at Berlin has agreed that the Greek frontier shall include Janina, Metzovo, and a portion of Legari.

London 26th: In the House of Commons last night, the Premier, in reply to a question, said that the Government will reconsider the present position of Mr. Bradlaugh arising out of the recent decision of the House.—In the House of Commons last night, a resolution in favour of Sunday closing [? of public houses] was proposed and agreed to, but it was opposed by the Secretary of State for the Home Department.—In the House of Lords last night, the Bill to legalise marriage with a deceased wife's sister was read a third time and passed.—The Court of Appeal has discharged the writ of error in the case of the Tichborne (Thomas Castro) appeal.

Constantinople, 26th: The Porte, learning that the Conference had granted the cession of Janina within the Greek frontier, has sent a note to the Ambassadors of the Great Powers at Constantinople pointing out that those powers have only the right to mediate and not to decide on the question of demarcation. The Porte also says that when the Albanians are pacified its troops will reoccupy the disturbed districts and reimburse Montenegro its expenses.

Cairo, 26th: Peace has been concluded between Egypt and Abyssinia.

London, 26th: Peace negotiations have been opened at Buenos Ayres for one day.

27th: Fighting has been resumed at Buenos Ayres.

St. Petersburg, 27th: Admiral Lessovsky has been appointed to the Russian squadron in the Pacific.—General Skobeleff's troops, while reconnoitring have had an encounter with some Tekke-Turcomans, but no further details have been received.

Constantinople, 27th: Warlike preparations are manifest in Turkey in consequence of the recent decision of the Conference at Berlin on the question of the Greek frontier.

London, 28th: The *Times* publishes a paragraph this morning stating that Government will introduce in the House of Commons a resolution permitting members returned to Parliament to make affirmation of allegiance.

Brussels, 28th: Diplomatic relations have been broken off between Belgium and the Vatican.

Berlin, 28th: The Lower House has passed by a small majority the Bill for mitigating the operation of the Falck Laws.

Constantinople, 28th: A state of siege has been proclaimed in Epirus and Thessaly.

New York, 28th: Buenos Ayres was surrounded on the 26th instant and summoned to capitulate in twenty-four hours.

Constantinople, 28th: The Foreign Minister of the Porte has presented a memorandum to the Sultan advising him to use his influence as Caliph with the Mahomedans of India and Turkestan, so that they may induce England and Russia to become more conciliatory. In a Constantinople paper, the *Peik Islam*, the same views are officially supported.

29th: Serious disturbances have broken out at Haifa in Syria between the Christians and Mussalmans. The British gun vessel Bittern, three guns, has been ordered to the Syrian Coast.

St. Petersburg, 29th: The Chinese forces have in two engagements defeated the Russians on the frontier of Kashgaria, and the former have advanced as far as Gulsha in Khokand. The exiles are now returning.—The Chinese army has occupied Eastern Khokand.—Nihilist agitators will henceforth be tried in the civil courts.

New York, 29th: Peace has been concluded at Buenos Ayres.

Berlin, 30th: The Conference adhere to their identical note fixing the Greek frontier, copy of which has been received by Turkey and Greece.

London, July 1st: The *Times* publishes a paragraph this morning, stating that the Conservative party consent to the proposed legislation by the Ministry, permit ng members returned to Parliament to make affirmation of allegiance.—The Revenue returns for the quarter ending June last amount to £19,500,000, showing an increase of £700,000 compared with last year.

PASSENGERS SAILED.

Per P. and O. Str. *Indus*, 26:

For Southampton.—Mr W F Knox, Mr A Cameron, Mr H Luckstedt, Mr J E Powell Major G H Candy, Mr Dobson, Miss Baker, Miss Swass, Mrs Haywood and child, Mr R Coulson. Mr J Ryan and Mr W Gardner.

For Brindisi.—Major T G Skipworth, Master Skipworth, Major and Mrs Homfray and one child, Major C W J Harrison, R E, Mr A Izat, Sir Andrew Clarke, Mr J Wilkinson, Mr P Booth, Col T M Bumgartner, Mr G Ormiston Col H de R Pigott, and Surgeon Major W H Colvill.

For Venice.—Mr W J Steele, Mr J M'Pherson, Mr Hughes, Mr D McKay, Mr T Cooper, Mr Westlake Mr Milne, Mr D S Kemp, Mr A Biascheck, Mr John Mackintosh, Mr O Steel, N M Serot and Mr and Mrs Boustead, Mr Jones, Mr Mackenzie, Mr B Moore and Mr T G Linsett.

For Suez.—General S J Bridge, Mr Otes, Mr John Portons and Mr L R W Forrest.

For Aden.—Mr G Ryan.

Per P. Str. *Singapore*, July 1:

For Genoa.—Mr O Weylandt, Mr G Zielfelder, Mr and Mrs Ordner, and Mr Richards.

For Suez.—Mr Shallum and one friend.

Domestic Occurrences.

MARRIAGE.

COTTON—WHITE—June 29th, at Poona, George Cotton to Amy Agnes, daughter of J. G. White, Esq., Collector of Broach.

DEATHS.

HUGHES—June 27th, at Malabar Hill, Bombay, Walter D'Urban, child of Walter and Kate Hughes, aged 21 months and 21 days.

MACONACHIE—June 29th, at Malabar Hill, Bombay, George Edmond, the infant son of Dr. G. A. Maconachie, aged 10 days.

"BOMBAY GUARDIAN."

Subscriptions received from 26th June to 3rd July 1880.

J. H. Irvien, 15th October 1880, Rs. 2; Rev. E. S. Hume, 12th January 1881, Rs. 12; John Dow, 30th June 1880, Rs. 1-14-6; Rev. H. C. Squires, 22nd December 1880, Rs. 6; W. H. Flint, 23rd June 1880 Rs. 1-14-6; Rev. H. J. Bruce, 1st May 1881, Rs. 7-10; Messrs Douglas & Foulis, 1st July 1881, Rs. 10-14.

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Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

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Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

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"Prospect House," Panchagani, April20.

Dear Sir,—I have much pleasure in testifying to the care and attention bestowed on my three children since they have been under your tuition. They have made satisfactory progress in their studies. I congratulate you on the success which has attended your labours and I have no doubt the continued prosperity will be the result of the good care that the pupils receive at your hands.

With best wishes, believe me, Dear Sir,
Yours faithfully,
W. E. GORDON.

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